

Two wonderfull and  
*rare Examples.*

Of the vnderferred and present  
*approching iudgement, of the Lord our God: the*  
one vpon a wicked and pernicious blasphem-  
mer of the name of God, and seruauant  
to one Maister *Frauncis Pennell,*  
Gentleman, dwelling at *Booth-*  
*bie in Lincolnshire,* three  
myles from *Grantham.*

*The other vpon a vvoman, named*  
*Ioane Bowser,* dwelling at *Donnington, in Lei-*  
*cestershire,* to whome the Deuill verie  
straungely appeared, as in the dis-  
course following, you may  
reade. In *Iune* last. 1581.

*VVritten by Phillip Stubbes.*

Imprinted at London for  
*VVilliam VVright,* and are to be folde at  
his shoppe in the Poultrie: the middle  
shoppe in the rowe, adioyning to  
Saint Mildreds Church.

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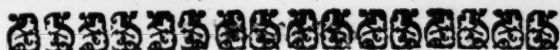
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Two rare examples, to mooue  
*all Christians to repentaunce, the one*  
 of an odious sweater, the other of a widdow,  
 named *Ioane Bowser, &c.*



*I* is a pittifull case  
 to consider, the inordinate  
 finnes, wherein the world at  
 this time, is as it were drow-  
 ned. For where hath not ini-  
 quity gotté the vpper hand?  
 Is not pride, whoredome,  
 swearing, and lying (by the  
 mallice of the Deuill) euen in the time of the Gospel,  
 more frequented, and helde in estimation, then at  
 any other time heeretofore? Howe many coun-  
 terfeit visors, hath follie practised, to couer all her  
 traines of subtiltie, perswading her immitators, with  
 such madnesse, that modestie is driuen into exyle.  
 Are not the hearts of men so fast lulled, in the cradle  
 of Securitie, that Pittie is forgotten, Charitie fledde,  
 Mercie exiled, Auarice exalted, good Conscience  
 banished, and the poore vncherished, and the Gos-  
 pell of Trueth as a shaddowe, with the lypes pro-  
 fessed, but in effect, litlle followed? Nay, rather

## An example

the more is the pittie, Exhortations, Examples, Earthquakes, Comettes, fierie Skies, Inundations, Shipwrackes, vnnaturall birthes, as well in men as beastes, nothing regarded: vvhich thing dooth but foreshowe, that our dayes are the verie same, which the Apostle *Paule* to *Tymothie*. 7 Chapter. Dooth so warelie warne vs to take heede off, saying: *In the later daies, men shall become loouers of themselves, disobedient, euill speakers, &c.* And who can be so blinde that dooth not see these thinges growne, to such corruption, that the Scithe of Gods wrath, is no doubt ready to mowe vs, as vnprofitable brambles from the face of the earth, except we repent?

And heere deare brethren, I haue to present vnto your eyes, a rare example of the Iustice of God, vpon a great blasphemr, of the precious blood of Christe, which came to passe in *Lincolnshire*, in the moneth of *June*, last past, in a Towne oalled *Boothbie*, three myles from *Granthame*, in the house of a good Gentleman, bothe of woorthippe and credite, named Maister *Pennell*, who hauing entertained this Seruing-man (for so he was,) who had styll in his mouth, the vscto sweare, Gods precious blood, and that for verie trifles: Thus notwithstanding, beeing often warned by his freendes, to leaue the taking of the Lords blood in vaine, did notwithstanding, styll persist in his wickednesse: vntyll at the last, it pleased God; to acite him, first with sicknesse, and last, with Death. During which time, of the Lordes

visi-

## to Repentaunce.

visitation, no perswasions could mooue him to repent, his forevsed blasphemies, but hearing the Bell to towle, dyd most hardlie, in the verie angushe of death, starte vp in his bedde, and swarc by Gods blood, this Bell dooth towle for me, wherevpon immediatlie, the blood aboundauntly, from all the ioyntes of his body, as it were in streames, did issue out, most fearefullie, as well, from mouth, nose, wrestles, knees, heeles, and toes, with all other ioynts, not one left free: whereupon he most myserable yeelded vp the ghost, whose iudgement I leaue vnto the Lord.

And nowe I will proceede, to shewe one other, as straunge a Iudgement, happening in *Leicestershire*, in a Towne called *Donnington*, where dwelled a poore man, named *John Twell*, who deceased, owing vnto one *Oswald Bowter*, the summe of five shilling, which the sayde *Oswalde* did forgiue the sayde man, before named, as he lay vpon his death bedde: but the sayde *Oswaldes* wife, called *Ioane*, would in no wise forgiue the sayde *Twell*, as long (she sayde) as she had day to liue. Wherevpon, not long after, the Deuill appeared vnto her, in the forme of the sayd *Twell* deceased, exprefsing all the lyncamentes, of the body of the dead man, which might well be, for we reade in the Bible, in the like order, did Sathan counterfeit the body of *Samuell*. But to proceede to the matrer, this euill spirit, vttered vnto her these speeches, & sayd, he had brought her mony from *John Twell* deceased, and

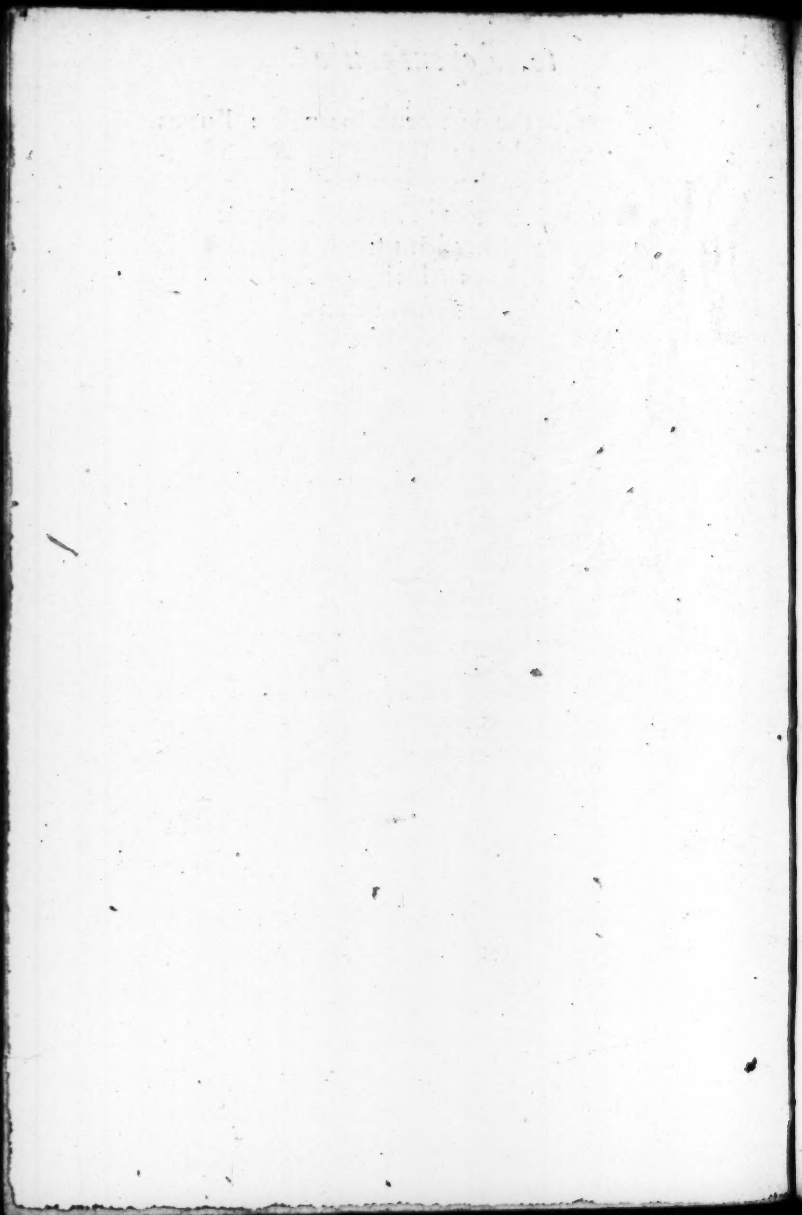
## *An example*

willed her incontinent, to disburse the sayd money, vnto her husband, for his paines: Which she, with as couetous a desire, receyued, saying, God thanke you. She had no sooner named God, but the money consumed away, from betweene her handes, as it were a vapour, or smoake, tyll it was all consumed: wherewith, the Deuill giuing her a most fearefull, and sore stroke, vanished out of her sight.

VVherewith her whole body, became as blacke as pitche, replenished all ouer with a most filthy scurffe, and other things which was so odious, as heere my pen for modesties sake, leaueth to wright, referring you to the verses heereafter ensuing. But to proceede, her body was most straungely benumbed, and her eyes closed vp from the benefite of the light. Thus remayning a certaine space, she confessed the hardnesse of her heart, and with great patience, thanked God for his iudgements, bestowed on her. Wherevpon to be breefe, it pleased God, seeing her repentaunce, to reuoke his Iustice, and to restore her vnto her former health, where she remayneth, praying the name of God, for his great mercies bestowed vpon her. And I beseech the Lord Iesus, that these examples, may not onely be read, but warily marked, to the amendment of our most sinfull and wicked liues; and that blasphemers may beware and take heede, how they more reuerentlie, in their communication vse the name of God: and that these harde hearted people, who will not forgiue their  
their

## *to Repentaunce.*

their brethren, be the debt neuer so small : But as  
it is well mentioned in the Gospell, will for a hun-  
dredth pence, catch their poore brethren by the  
throate, forgetting howe many debtes, our  
heauenlie Father hath forgiuen vs,  
and washed vs in his blood. To  
whome be all honour and  
glorie: Amen.







## ¶ A fearefull and terrible example of God

iuste iudgement, executed vpon a lewde fellow, who vsually  
accustomed to sweare by Gods blood, which may  
be a Caueat to all the whole world, that they  
blaspheme not the name of their  
God by swearing.

O Portall men, which in this world, for time haue your repast:  
Approch, the fearefullst thing to heare, that euer happened erst.  
Hea such a thing as doth importe, the Lord our God on hye:  
Throughe swearing by his blessed name, offended for to be.

Which straig euent, whilst that I do, perpend and to minde call,  
My Denne (in trothe) is readie prest, out of my hand to fall.  
My hart also doth quaille in best, my eyes distill a pace:  
The Saulte and brynish teares also, do trickle downe my face.

But yet good Den hold on thy course, to write, do thou not linne:  
For I the truthe to prosecute, hereof will now beginne.  
There is a towne in Lincolneshire, which Boche hath to name:  
Just thre miles distant from Grantam, a towne of auncient fame.

Wherein there dwels a Gentleman, the truthe for to decyde:  
Who Frauncis Penell called is, this may not be denyed.  
It pleased God this Gentleman, into his house did hye:  
A Seruingman t'atende him on, bozne in Worstershire.

Which sayd youngman inclyned was, vnto a thing not good:  
As for to sweare by Christ his flesh, and by his precious blood.  
So mudded vp heerein he was, that leaue it he ne could: (would.  
But at each word, which he should speake, by Gods blood, sweare he

was was his vsuall kinde of oath (O Sathanist most vile)  
erewith he did his louing God, pollute, and eke defile.  
He doth you see, transfigure vs, and bringeth vs to wretchednes.  
Pea, makes a Detainor, phosis, of vs, behinde our backe.

Wherefore let vs estrange our selues, from customes that be naught:  
Hauing regard vnto our soules, which Iesus Christe hath bought.  
Now Christe our Lord and Father deare, in iudgement doth procede:  
Hurling at this miscreant vile, his thunderbolts of dread.

Meanning, in Justice for to make, this viper, that let he;  
A terrible blite all the world, of swearing for to be.  
Wherefore, our Lord commanded death, at him to shewe his hate;  
Who straighthe with out p[ro]tecti[on] of time, gaue him vnto the hate.

Now, when that he the panges of Death, did feele, and eke sustaine:  
Than he began as you haue heard, Gods name for to blaspheme.  
And neuer ceased for to sweare, by Iesus Christe, his blood  
Vntill his soule, at the last gaspe, sooth of his bodye.

And in this cruell extasie, he passionate did lie:  
The space of thre or foure whole weekes, still swearing byttorlie.  
Now when that he had languished, the space that I haue sayde:  
The people they perceyuing it, of force he would be dead.

Caused the Bell for to be tolde, that all for him might pray:  
Beseeching God, his soule to keepe, against the dreadfull day.  
But when that he had heard this Bell, knolling most derilie:  
He rushing vp, sayd, by Gods blood, this Bell it tolles for me.

He had no s[oon]er spoke these wordes, which I haue shewed to you:  
But that a pate, his heart blood did, sooth of his bodye flowe.  
For why, out of his fingers endes, his blood did streame full fast:  
So did it sooth, at his toes endes, which made them all agaste.

And

And yet the Lord proceeded forth, this prayefull wight to scourge  
The blood gush't out, yea, at his weels, much like the foming surge.  
So did it also at his nose, runne forth abundantly:  
With other filthie excrements, which man doth lothe to see.

Thus died he, committing his soule, to the furies sell:  
Which doe possesse th' infernall gulfe, and Laberinth of hell.  
Than was his body straight interd; although (in trueth) forlorne:  
For whome it had bene better farre, if he had not bene borne.

Whose heart is now so obdurate, that hearing of this thing  
Will not permit one of the same, great floods of teares to spring:  
Whose minde is so satinate, as like to lillie on slape:  
That so, to heare hereof will not, constrained be to weape.

And that for feare he should his God, though swearing thus offend:  
And thereby purchase to him selfe, like vipers fatal end;  
You that sweare at euery word, replate with gentler words  
For to abstaine from swearing vile, let this a caveat be.

For sure you are as guilty of, the death of Christe Iesu:  
As euer were the cursed Iewes, which on the Crosse him slew.  
But (oh alas) so farr are we, from leaning of this vice:  
That we will not exple the same, but therein doe reioyce.

We count that man heroicall, and of a courage good,  
Who can lasse the greatest wither, by Iesus Christe his blood.  
And he that will not sweare at all, so feare of punishment sayd  
He counted is a softie tole, and she a mere peasant.

But now me thinkes, I heare these Dogs, perposulate with me:  
And say they haue their God in minde, when that they sweare hnti bir.  
But to you men most Serpentine, the Lord will say againe:  
Thou shalt not take the name of me, the Lord thy God in vaine.

the Lord doth the command, in Mathew this is plaine:  
that thou at all from swearing should, for ever to abstaine.  
Proving that, what proceedeth more, than this, yea, yea, no, no :  
Doth come from the infernall Prince, our mortall deadly foe.

Th'apostle James doth vs instruct, by wordes effectuall:  
Saying to vs, O brethren deere, doe you not swear at all.  
By other places infinite, of holie Scripture pure;  
We are restrained we should not swear, at all, by no Creature.

For that is vile Idolatry, farre from a learned loze;  
Which thing we ought at all assayes, to lothe and to abhorre.  
Wherefore I hereof doe conclude, without remorse or grudge:  
That all vaine oathes unlawfull are, not made before a Judge.

For soe I am, we neuer ought, at any time to swear;  
Except the Christian Magistrate, by lawe doe it require.  
And if before him we doe swear, in truth and holiness;  
The Lord him selfe acknowledgeth, he thereby honoured is.

And thus I end, beseeching God, of his especiall grace,  
That we all sinfull swearing may, abandone in each place.  
Elizabeth our noble Queene, god Lord preserve and keepe;  
That shee thy chaste and faithfull Spouse, may still maintaine & keepe.

Make her, O Lord, a Mother olde, in Israel thy owne will:  
Graunt that shee may in all respects, obey thy godly will.  
God Lord protect her royall Grace, and bless her with long life;  
That this thy Realme, may long remaine, in peace, boide of all strife.

Let her, O Lord, be placed farre, distant from cruell death;  
And all that will not say, Amen, would God they had no breath.

FINIS. *Phillip Stubbes.*



A fearefull and rare example, of Gods iust  
iudgement, which he executed vpon an obstinate woman, who  
would nor forgieue her brother his debt, the Deuill appea-  
ring to her in most dreadfull manner, and afflicting  
her body in pittifull wise; and which may be  
a lesson admonitory to all the world,  
to moue them to repentaunce, and  
one to forgieue an other.

The workes of God are wonderfull, as you by this shall heare: in  
wherefore attentine eare I craue, to hearken to my leysse.  
Good Denne prepare thy selfe to write, those things I shall requier:  
Which happened in Donington, a Towne of bestershire;

A Towne truly of auncientie, and of renowned fame:  
For otherwise to speake thereof, in troth I were to blame.  
But as the Towne it famous is, and worthy so to be:  
So are the people inestremate, peruerse in eery degree.

In Donington the foresayd Towne, there dwelt an honest man:  
Whose name in truthe was Iohn of Twell, so nere as I can scan:  
Which sayd Iohn Twell arrested was, by Death that muel mighte:  
To appeare before our Souerigne Lord, the spotles King of mighte.

So called hence (it is) he was, he owng shillings fives:  
Vnto one Oswalde Bowser sure, an honest man, and blyue.  
Which Bowser he forgane it him, vppon his death head thoe:  
But Iohn Bowser, wise to him, in no wise wold do so.

He spoke and sayd, yes blasse thy gods, (for this is veritie.)  
I neuer will forsake him, vntill the time I dye.

Now whilst that she persisted thus, in her pestiferous state:  
It pleased God, the Diuell should, her corps insatuate.

Thus he to, signaxo cral brs no lnd A

For as she was disposed to sleepe, towards the euening tyde:  
When Pharus with his glittering beames, towards the west side  
The Diuell he appearede to her, in such an ugly shape:  
As forsooth she was in euery parte, to tremble and to quake.

And then she lusting by her eyes, which nide doe giue her light:  
Saw one before her for to stand, as black as is the night.  
Which thing she sayde (what to it was) that vnto her was sent:  
Did portraie for the the sayd Iohn Twell, in corporall lyneament.

Farther she sayde he had bleene eyes, as had the foresayde Twell.  
Resembling him in eache respect, as ere as the world was.  
Which thing she thought, as she sawe, the same was the same.  
Because this world, which I sawe, to saye the truth, was the same.

And see that thou discusse the same, vnto thy husbands well:  
And say that I do send it him, as due for his reward.  
Then she toke up the same, with joy and comfort fraught:  
For that she had so quickly, this spale of man caught.

Thence she with thy intimate, in all and euery part,  
Went for the same, as she sawe, the same was the same.  
Now when that she sawe, the same was the same, she sawe the same.  
Thence she toke up the same, with joy and comfort fraught.

And he withall banished away, and that in fearefull sight:  
She still persistering soe perplex, and in a woofull plight.  
But yet before he did depart, he put her with his hand:  
Pea such a deadly blow to the same, as neuer should be hand.

And

And straight way, whether corpse he came, as part as black and white,  
Replenished with filthie scurfes, as almost there is such, and of  
And other bregges most fettulent, issued from her then, which  
Which modestie, and reason she, commaunds me not to peruse, of

And from that time until of late, her body was as lawen out also, as  
Not able sure, to put in use, the pleasure of the same, and in  
For in gods love, her body was, beninde, and he begate, in  
The space of three or four whole weekes, all comfort hee forsake.

Her eyes also were closed by sight, she was made blind, and  
Thanking her God, who to her had, his providence, and  
Now when the Diuell had disordered, his thinking, personed, best  
Of all the mallice that she could, her body to infect, in  
Of all

It pleased God, that she should be, to be all againe, and  
By whom all sinne and wickednes, and in  
And now she dwelt, in holiness, and in  
Unto the world, the workes of God, perfected, heere before, and

Who grant to us his grace, be true, and in  
That unto us, as heare and see, a grace, and in  
This woman she was plagued, and in  
The same, our selves, let us apply, that we may, in

For if that we sinned be, and loathe, for to remitte, our  
Thy offences, which of us are due, a thing both good and  
Then is the, in  
To plague, and in

And in his holy word most pure, he hath us all, in  
That we thy offences, to be done, in  
Proving that God, our Father, in  
Our many, in  
Unleas



Whilste that we be ready y<sup>e</sup>t, each other to forgive:  
The synnes, and eke th'offences all, of those that do vs grieve:  
Wherefore let vs (O chere Christians,) mangle the Devils head)  
Forgiue them all that do offend vs, before we be dead.

O els we neuer can be saved, by Iesus Christ his death;  
A sacrifice saluificall, to them that liue by faith.  
For after death it is too late, his mercy to desire,  
Because we would not them forgive, which did offend vs here.

No doubt these woundes from above, to vs belowe are sente:  
To subingate our haughty lokes; and moue vs to repent.  
Wherefore thou Towne of Donington, I read thee to repent:  
For by procrastination, in trothe thou mayst be spent.

Thinke thou this a presage, of Gods scarce wrath to thee:  
If that thou cleaue not to his word, and eke repentant be.  
God hath thee warned now by this, and that in friendly sorte:  
To leaue thy inhoiedome and thy pride, and all thy filthy sports.

Abandon then out of thy streets, all mirth and minstrellie,  
No Pipers, nor no Dauncers vile, in this let extant be.  
Remember thou thy lately plague, of blayne, of Botche and Bile,  
Wherby thy God, did scourge thee sore, least synne should thee defile.

O Donington fall not againe, vnto thy wonted old,  
In filthy lewde and lawlesse folk, do not thy selfe uphold.  
Be yet with vaine and bloody othes, do not thy selfe imbrowe:  
For than the Lord will thynke thee dolous, and the Devils ere to.

Flie from all worldly vanities, the word of God embrace:  
Set not abroche opinions vile, the same so to deface.  
And in this spring thou shalt be, safe from all worldly foes:  
And in the world that is to come, shalt haue ere lasting ioyes.



To write hereof at this time more, my Moule I do suspend:  
Beseeching God that we may haue, heauen at our last end.  
And now O gentle Donington, be mindefull yet of me:  
Who haue with paines contriued this same, for loue I beare to the.

Requite me not with wrath againe, that were disloyaltie:  
But see that thou accept hereof, as best becometh thee.  
And as a pledge of my good will, let this be vnto thee:  
Desiring God that I thy state, in health and wealth may see.

Our noble Quene Elizabeth, in health and honour eke:  
God Lord preserve to Nestors dayes, that she thy trueth may keepe.  
From bloody hands of foraine foes, god Lord her saue and send:  
Graunt that at all assaies she may, by thee still be defend.

And when thou shalt her royall grace, in mercie to thee call:  
Graunt (Lord) that she with thee may haue, thy loyes celestiall.  
Amen.

F F N F S.

Phillip Stubbes.

C.i.

An



# An admonition to the Christian Readers, inferred vpon the two strange Stratagems before passed.



WE may beholde (Christian Reader) with  
no lyttle graue of minde, the great loue of  
our God, and the lyttle regarde of our selues,  
in fatherly motions; and in vs no signe of  
admiracion. Respecting the miserable  
examples, happening not onely to our fathers, but in our  
tyme also: let vs onely consider these twaine, the one of an  
abominable swearer, the other of a wicked Woman, that  
would not forgie. If we consider the wickednesse of the  
same, growen into a continuely bothe of God & god things  
we may enter into a secrete conferring with our selues,  
how, or by what meanes, we shall lay claime to the mercie  
of God, being altogether void, and shewing no signe of hu-  
militie, wherby he may perceiue any sorrow for our sinnes,  
or in vs any desire to be pardoned. We abuse his name  
daylic, in euerie lyght and trifling matter: we goe to heare  
his word, rather for a fashion, then any affection we beare  
to it. Loue is exiled amongst vs, neighbourhod nothing  
regarded, pittie vtterly subuerted, and remoyle of conscience  
nothing esteemed, what shall become of vs? Remember we  
not, there is a life to come, a ioy, a blisse, a crowne of glozie?  
Would we be partakers thereof? no, if we would enioye  
that heauenlie happinesse, our life and conuersation, would  
shewe some meanes, how we seeke to deserue it. And shall  
we then wilfully lose it: oh no, take holde of faith, embrace  
Repentance, humble your soules to the throne of mercie:  
that albeit the Lord perceyue we are vnprofitable labour-  
ers

## An Admohition to the Reader.

rers in his Vineyard : Yet that he may beholde in vs a desire , a good will, and a faithfull intencion, to put our selues forth: and though sinne so grauoulie presse vs downe (that our weaknesse cannot resist him, ) yet that we are armed with faith, and entire Hope, in that swete Sacrifice once offered by for vs all, euen the precious body and blood of our Lord and Sauicour Iesus, in his merites , to soyle our enemie, comfort our feeble soules: and with a repentaunt heart, enter into the bosome of rest , prepared for vs , since the beginning of the world . To the which that we may come, and leaue this wickednesse of lyfe : Assist vs most mercifull Father, with thy continuall grace, and arme our soules with faithfull patience, so shall we triumphe ouer our foe , and reioyce in glozy world without end: which God graunt vs, for Chzistes sake . *Amen.*

# FINIS.